

An Analysis of Dr. Humphreys Parallel  
 1 between Intemperance & the Slave Trade.

It may be proper before proceeding to the analysis of this address to state some of the reasons which induced me to select it as the subject of my criticisms & remarks.

In the first place then I am fully convinced that comparisons of this nature are useless. They do not add one iota of strength to the common cause (The time and labour expended upon them is lost, no lasting effect for the better is produced. Every thing gained on one hand is lost on the other or rather while very little is gained on one hand, much - very much is lost on the other. Indeed it is almost a necessary consequence, from the very constitution of our nature, that, while the magnitude & extent of <sup>the</sup> one evil may possibly by means of a comparison, be increased in the public estimation, that of the other should be diminished - diminished too not in exact proportion as the ~~first~~ is increased, but even when the extent & magnitude of the ~~first~~ is not made in the least degree more apparent or dreadful. Hence then) I offer as a second reason for my selection, my belief that such comparisons exert a very pernicious influence. For (judging from my



own experience), while they turn off the mind from the contemplation of that evil which in the writer's estimation is least, they do not turn it to the contemplation of the other with the least increase of interest. It is like putting out one eye with the false idea that thus the vision would become more distinct. The man who should be fool enough to do it would find in the end that his vision was not in the least improved & that he had <sup>for no good purpose</sup> therefore, inflicted on himself an irreparable injury.)

Another reason was ~~my~~ the interest which I feel in every measure whose object is the benefit of an injured race of my fellow men & the extinction of that most horrible & guilty traffic - the traffic in human blood.

This interest leads me of course to feel equally alive to every thing whose tendency is of an opposite character. (Convinced as I am, therefore, that the tendency of the parallel drawn by Dr Humphrey, is calculated to chill the sympathies of ~~those who read it~~ <sup>of the soul</sup> for the African cause, I claim the right & feel it a duty to counteract that tendency so far as my feeble influence can extend.

Again I take my stand upon this hill of Zion & cast my eye over this happy land I behold one of the most powerful & extensive governments in the world resting for support ~~not~~ on the immutable basis of correct public



opinion. The spectacle is grand. I am  
lost in the contemplation of it. But awa-  
-king from my reverie ~~I look again~~, I am  
constrained to ask myself ~~whether~~ if there  
be nothing to endanger its continuance?  
(Is there nothing to undermine the very foun-  
-dation of this noble superstructure?) Alas  
when I look again, the land is filled with  
foes - inveterate - heaven-daring foes. Foes to  
God and man. Their name is legion.  
~~How~~ High above them all Slavery lifts his  
hideous ~~form~~ head - Two millions of wret-  
-ched victims are already prostrate at his  
feet. He has pushed his conquests over  
half the land. No obstacles impede his  
course. Death & destruction follow in his  
path. With giant strides he ~~can~~ marches  
on) - What mighty power can lay this  
monster low? I answer public opinion.  
(Already has it inflicted a ~~mortal~~ wound  
~~upon~~ ~~well nigh mortal~~ almost mortal  
upon his most powerful ally Intemperance)  
But who, my brethren, ~~form~~ mould this  
opinion? Who give to it life & energy &  
purity? It is the clergy of our land - It is  
you. A responsibility then is resting on  
each of you, in reference to this subject,  
which you cannot shake off. You must  
gird yourselves & quit you like men or  
be crushed beneath its weight. The truth  
is the cause of the African does not hold



that place in our sympathies & regards which it deserves. Alas how seldom do we hear the fervent intercession that the chains of the oppressor may be broken & ~~that~~ the captive ~~may~~ go free.

If then by the analysis proposed, I can ~~arouse~~ excite more interest in this African's Cause (if I can give you livelier views of the horror & guilt of that traffic which has ~~ever~~ tinged the waters of the deep with human blood - if I can kindle in some bosom a little of <sup>that</sup> zeal which fired the soul of Ashmun) I shall not regret my labour in writing it, nor will the hearing of it be uninteresting or unprofitable.

I would now ~~call~~ call your attention more directly to the address before us. It was delivered "on the birth day of our nation". The object of the writer was undoubtedly good viz to warn the young men under his charge of the danger to which they were exposed - to guard them against the wiles of a most insidious foe & to forewarn them of the strength of those chains which intemperance rivets upon its wretched victims. Had he accomplished his object without in the least diminishing in



their estimation the extent of that other  
dreadful evil, which vulture-like is gnaw-  
ing upon the vitals of our republic, no man  
would have bid him "God speed" more heart-  
-tily than myself. Dr H. does not approve  
~~the~~ more sincerely than I do the practice  
which is becoming common, of turning  
the attention of the public, on the anniver-  
-saries of our Independence, to the crying  
sins of our land. But while we arouse  
the public from their slumbers with  
reference to one we must watch with  
eagle eye lest we lull them to sleep  
with reference to another. Nor does he detest  
the "popular & stereotyped topics of the anni-  
-versary - the harangues about "liberty in  
its cradle & in its armour - in its perils &  
in its triumphs" - (the "boastings of our an-  
-cestors, ourselves & our posterity") more  
heartily than I do: Nor does he feel ~~more~~  
~~deeply~~ the folly of ~~the~~ these "prodigious  
travail" of producing witty & piquant senti-  
-ments after the cloth is removed more deeply  
than I do the folly of his own "prodigious  
travail" of in producing the address before us  
- Nor does he covet the one less than I  
covet the other - To each I would apply  
the good old significant adage -  
"Parturiunt montes - parturit ridiculus mus."



The particular design of the address, as you are aware, is to present a parallel or comparison between Intemperance & the Slave Trade. (Before passing on however to the proposition as stated on P. 6 it may be well to notice the manner in which he states the subject he had chosen on P. 4. "Slavery" ~~say~~ he remarks "and not Independence will be my theme". By the term Slavery he says "You will naturally suppose I allude to that greivous anomaly in our free constitution, which darkens all the Southern horizon; but I have a more brutifying and afflictive thralldom in view. For however cruel & debasing & portentous, African servitude may be, beyond the Potomac, there exists, even in New England a far sorer bondage, from which the Slaves of the South are happily free. This bondage is intellectual & moral as well as physical. It chains, & scourges the soul as well as the body. It is a servitude from which death itself has no power to release the captive".

Now what is, it that the Doct, here means to assert? What does he mean by saying that the thralldom he has in view is more



brutifying & afflictive than that anomaly  
in our Constitution which darkens all  
the Southern horizon? What does he mean  
when he says that there exists in N. Eng.  
a far sorer bondage than African servi-  
tude beyond the Potomac? Is it not that  
Intemperance is <sup>a</sup> worse evil in our land  
than the existing slavery of the South? But  
does Doct H. does any man of common  
sense believe this? Again ~~does he~~  
when he says that "this bondage (viz of  
intemperance) is intellectual & moral as  
well as physical does he mean to im-  
-ply that the slavery of the South is not  
intellectual & moral as well as physical?  
When he says that it chains & scourges  
the soul as well as the body does he mean  
to imply that African servitude beyond  
the Potomac does not also chain & scourge  
the soul as well as the body? If this is implied  
as every <sup>one</sup> will ~~see~~ at once <sup>see</sup>, it must be, I shall ~~be~~  
not ~~not~~ be at the trouble of putting the im-  
plication into plain English for I am certain  
that the Doct ~~will not for a moment~~ is very far  
from believing that the slavery of the South  
is merely physical. The truth is that this  
whole passage is a mere rhetorical  
flourish. ~~It has no connection necessary con-~~  
~~nection whatever with the subject he has~~  
~~finally discussed.~~



(But we must hasten on to the proposition which is finally discussed) says Doct A. "I have long thought, that a great advantage might be gained by comparing Intemperance with some other dreadful scourge of humanity, which has fallen under deep & universal reprobation. Such a scourge is the African Slave-trade; & the position I mean to take is this ~~What~~ the prevalent use of ardent spirits in the United States, is a worse evil at this moment, than the slave-trade, ever was in the height of its horrible prosperity."

Before proceeding to notice the arguments by which the Doct attempts to support his position - I must be allowed to express serious doubts respecting the advantage to be gained by this "new position" he has taken even if it can be satisfactorily maintained. I have already said that in my opinion comparisons of this nature are useless & pernicious. What then do I mean by "Comparisons of this nature"? I answer comparisons of one evil with another ~~when~~ for the sake of promoting the public good when the extent & detail of the evil compared is more fully known than the extent & detail of the evil ~~with~~ which it is compared. But it may be asked, is the comparison which Doct A. has made one of this kind? Are the public better informed on the subject of Intemperance than on that of the Slave-trade? I answer Yes I might rest this



assertion upon the experience of each individual who hears me; For I am persuaded that every one will say that his knowledge respecting the extent, the horror & the guilt of the slave-trade is comparatively speaking ignorance itself. But I wish to dwell a little on this point. Cast your eyes then over N. Eng. Select the ~~best informed~~ most enlightened congregation you can find - select if you please the audience before which this address was delivered - now put this question to each individual of those enlightened youth - with which of these two evils are you best acquainted? Go then to our Theological Seminaries, whose members are continually looking abroad upon the world, with special reference to the evils which afflict the human race & put the same question to each individual there - nay more put this question to the Clergy of N. England - put it to Doct H. himself - say to all with which of these evils are you best acquainted? What would be the universal answer? I am bold to say Intemperance.

The question it must be observed is not which has fallen under the deepest & most universal reprobation but with which are they best acquainted? concerning which have the most knowledge? On which are they best qualified to form a correct opinion as to its ~~own~~ magnitude & danger? That the



people of these United States look upon the  
Slave-trade with deeper abhorrence than upon  
Intemperance I am willing to admit. That  
they abhor it thus augurs well for the sanity  
of their judgement: And yet the mass of the  
Community are far from having the infor-  
-mation requisite to enable them to deter-  
-mine whether their ideas of its horror & its  
guilt are exaggerated or not - especially  
when called in question even indirectly by  
a man ~~whose~~ of Doct H.'s Standing.

"The deep and universal reprobation" under  
which this accursed traffic has fallen ~~is~~  
has not arisen ~~from~~ ~~acc~~ <sup>past</sup> in a majority of  
cases from accurate & extensive information  
on the subject. The simple fact that it is  
a commerce in human beings is enough  
to stamp it with eternal infamy. This  
simple fact & this alone ~~is~~ with a large  
proportion of the <sup>community</sup> constitutes the sum of  
their knowledge on the subject & is <sup>they</sup> found-  
-ation stone of all their abhorrence ~~of the~~  
This being true it will be of no avail for  
Doct. Humphrey to say that if he can per-  
-suade them that Intemperance is a  
worse evil than that which they so much  
abhor, he has gained his point. For before  
coming to this conclusion he must show ~~that~~  
~~one of two things - either~~ that the "deep & uni-  
-versal



denotation under which the traffic has fallen is founded on such extensive & accurate information as that there is no possible danger of its being diminished by the comparison: ~~Because if this is diminished so as to bring it down to a level with the~~ <sup>of the comparison</sup> ~~idea~~, on the subject of intemperance. For unless this be true the necessary consequence of the comparison will be, to lessen the horrors of the Slave-trade without increasing in the least, those of intemperance - to bring down the Slave-trade not to equal intemperance - to make the one almost tolerable, not to make the other intolerable.

To show <sup>more clearly</sup> how useless & pernicious such comparisons are let us suppose a case somewhat analogous.

(Truth stands opposed to all error. The "Common Cause" in this case is the progress of truth or the extinction of one of two fundamental errors which we will suppose to be traversing the land. We will suppose these errors to be Unitarianism & Universalism. Suppose the public to be as well informed ~~respecting~~ <sup>respecting these</sup> the wiles & the dangers of Unitarianism as of intemperance - Suppose that they have the same deep abhorrence & the same limited information on the subject of Universalism as of the Slave-trade. Now suppose that on some given sabbath all the ministers



in N. Eng. should come before their res-  
pective congregations with a "parallel"  
between Unitarianism & Universalism,  
that they should all come to the conclusion  
that Unitarianism is a more fatal error  
than Universalism: What would be the  
effect of that days preaching? Would  
Unitarianism appear more dangerous than  
before? Or would Universalism appear  
less dangerous? Would the people be  
convinced that their views of <sup>the</sup> error with  
which they were best acquainted were  
more incorrect than their views of that  
error with which they were least acquainted?  
How much would the "common cause" be  
advanced? How many would be arou-  
sed to make more vigorous efforts for  
the suppression of Unitarianism? How  
many souls would be saved in conse-  
quence of these <sup>extra</sup> efforts? Or rather how many  
would be lulled to sleep with reference  
to Universalism? How many souls would  
be lost in consequence of that sleep?

We are now prepared to turn our attent-  
ion to the position which the author has  
taken. It stands thus, "the present use of  
ancient spirits in the U. States, is a worse  
evil at this moment, than the slave-trade  
ever was <sup>at</sup> the height of its horrible propensity



Such a proposition <sup>as the author anticipated</sup> ~~it~~ must be confessed your  
"shock & stagger belief" <sup>is just</sup> ~~as the author anticipated~~  
~~that~~. ~~Nevertheless the author~~ ~~he~~ nevertheless a  
little instructed with that "self same confident  
boasting" he asserts that "it can be main-  
tained". Before proceeding however, to notice  
the arguments by which it is maintained  
I have two inquiries to make - First what  
does the phrase "the prevalent use of ardent  
spirits" mean? The author uses it as syno-  
nymous with the word intemperance. But  
what does intemperance mean? Surely  
not the simple use of ardent spirits aside  
from all its consequences. For what evil can  
there be in this more than in the use of equal  
quantity of water? Hence ~~as well as from the~~ <sup>at</sup> ~~manner in which~~ I infer that in speaking  
of the prevalent use of ardent spirits as an  
evil he speaks not with reference to the mere  
use but to the consequences of such use. In  
other words <sup>we shall find on examination that</sup> he comminates the evil of intempe-  
-rance by its consequences - not by one or  
two but by all its consequences.

2<sup>d</sup> What does the term "Slave-trade" mean?  
The author himself has furnished an answer  
which as it is one of the ~~best passages in the~~ ~~author's~~ happiest specimens of the author's  
style as well as a very graphic description  
of the process of ~~slave~~ making slaves, I shall  
introduce at length.

"The principal ingredients of suffering,



& crime in the slave trade, he remarks,"  
are the infernal ambush - the midnight  
attack & conflagration of peaceful villages  
- the massacres of helpless age & impeding  
infancy - the stripes & manacles & thousand  
unutterable cruelties inflicted between the  
place of capture & embarkation - the horrors  
of the middle passage - the shambles  
prepared for the famine-stricken survivors  
on a foreign shore - the separation of  
husbands & wives, mothers & children,  
under the hammer & the branding-  
-iron - the mortality of seasoning, amid  
stripes & hunger & malaria: - to which  
must be added the dreadful accumulation  
of heart-breaking remembrances & forebod-  
-ings, incident to a state of hopeless bondage  
in a strange & hateful land. Nor even is  
this all. The wrongs of that accursed traffic,  
which once disgraced our own country, do  
not cease with the lives of its immediate  
victims. Servitude was entailed upon  
unknown generations of their posterity;  
& last, though not least, who can tell  
what dangers now hang over us, in the  
heaving bosom of that spreading cloud  
which darkens half the land?"

This definition or rather description of







any obligation, in using the term Slave-trade as designating an evil, to attach a meaning to it different from its real meaning; nor indeed different from that which in the passage quoted the author himself attaches to it. i.e. I shall use the term Slave-trade as embracing not two or three but all its consequences; and I shall estimate the evil of this traffic just as I would that of Intemperance, not by the "aggregate misery" of ~~one~~ two or three but by that of all its consequences.

I am aware that this term is commonly used as designating only the capture & importation & sale of the slave. In the same manner <sup>when</sup> we ~~may~~ speak of the purchase of ardent spirits we may mean no more than the simple ~~use~~ act of drinking; but when we speak of these two things as evils, the terms assume a very different meaning; and no man of common sense unless he had some special object in view would fail, in estimating the extent of either of these evils, to take into view <sup>all their</sup> ~~every~~ consequences.) The author himself begins the parallel he <sup>has</sup> drawn correctly: ~~For~~ For he says - "First; let us look at the comparative aggregate of misery occasioned by the slave-trade on one hand & Intemperance on the other". But it almost inconsiderable



was not the existing Slavery of the South  
"occasioned" by the slave-trade? For what  
reason then did the author omit all mention  
of this, in his discussion?

But we must proceed to notice the  
arguments by which the author attempts to  
defend his position - a position (to use one of  
his own impressive & elegant phrases) "which  
it makes every muscle shudder to think of."

He institutes five points of compari-  
-son; in all of which he maintains that  
intemperance has the pre-eminence.  
These points are

- I. The comparative aggregate of misery  
occasioned by each.
- II. The guilt with which each is stained
- III. The ruin of souls occasioned by each
- IV. The danger arising from each to  
our free institutions -
- V. The expense by which each is supported.

Under the 1<sup>st</sup> point viz the com-  
-parative aggregate of misery he inclu-  
-des the number of victims to each &  
the suffering both bodily & mental, in-  
-flicted on the victims themselves & on  
their friends & relatives.

(1<sup>st</sup> The number of victims.)

The author <sup>here</sup> enters into <sup>a</sup> calculation the  
result of which is this.

Captives to the Slave Trade in 1785 25 or 30,000  
Intemperance in 1828 36,000



Deaths by the S-trade — 10 or 13,000

Deaths by Intemperance 36,000

This ~~conclusion~~ is rather ~~an~~ result is truly rather ~~an~~ unexpected. Let us see whether there be not some error in the Calculation. In estimating the number of victims to intemperance he estimates all who in the course of the year become drunkards, why then should he not ~~also~~ on the other hand reckon all who in the course of the year become slaves? How does he happen to forget the thousands who are annually born slaves? Are not these thousands born in a state of servitude in consequence of the traffic in human beings? In estimating the evil of this traffic then should this consequence be overlooked?

Again in estimating the number of deaths "occasioned" by each, the Doct. by ~~some unaccountable fatality~~, reckons on the side of intemperance all the deaths occurring among the whole body of existing drunkards, why then does he not on the other hand reckon all the deaths occurring among the whole body of existing slaves? and not simply the number occurring among the ~~same~~ 25 or 30,000 who are ~~now~~ brought across the ocean?

The Doct. next attempts to prove that intemperance exceeds the Slave-trade in the aggregate of human misery which it inflicts.



On this point our author just gives us what, he seems to think, a summary view of the misery inflicted by the St. Louis. This view he gives us in a description of the capture & importation of the slave. The description of the capture, though not altogether unexceptionable, I shall quote as a specimen of the author's nervous & energetic style. It is as follows.

"Go then with me to that long abused continent where the first act of this infernal tragedy is acted over every month & you will gain some faint idea of the atrocities which it unfolds. In that thicket crouches a human figure; & just beyond it you hear the joyous voices of children at their sports. The next moment he springs upon his terrified prey, nor sister nor mother shall ever see them more. On the right hand, you hear the moans of the captive as he goes bleeding to his doom; & on the left, a peaceful village all at once flashes horror on the face of midnight; & as you approach the scene of conflagration you behold the sick, the aged & the infant either writhing in the fire, when they lay down unconscious of danger; or if attempting to escape, you see them forced back into the flames.



as not worth the trouble of driving to market. And then, O what shrieks from the bursting hearts of the more unhappy survivors! What agonies in the rending of every tie! What lacerations what pining, what despair, wait on every step & afflict the heavens which light them on their way to bondage! How many would die if they could, before they have been an hour in the hands of those in carnal demons, who are humbling them down!"

Now though we are scarcely conscious how the face of midnight would look with horror flashed upon it - though one of the above sentences is very obscure & though we find it difficult to understand in what sense the Doct supposed that the lacerations, pining & despair of the wretched slave afflict the heavens, still we cannot but feel that the author has really given a very vivid & striking description of the manner in which the innocent African is torn from the land of his fathers & the home of his youth by the hand of the merciless man-stealer.

The description of the horrors of the middle passage is ~~undoubtedly~~ less worthy of notice. This then is ~~apparently~~ the author's estimate of the aggregate of misery inflicted by the slave-trade: ~~his~~ But it must be observed that in this estimate he includes only the



misery inflicted in the simple process of becoming slaves i.e. during the passage of the victims from the ~~state~~<sup>condition</sup> of freedom to the ~~state~~ condition of slaves. To be fair then in drawing his parallel he should estimate on the other hand only the amount of misery inflicted by the mere process of becoming drunkards i.e. during the passage of the victims from the condition of temperate men to that of drunkards. Instead of this we shall find that his whole estimate has reference only the ~~misery~~ suffering endured by the victims after they have become confirmed drunkards.

"But your author remarks as introductory to his estimate of the total suffering inflicted by intemperance "while intemperance mixes ingredients equally bitter, if not similar in the cup of trembling & woe which it fills up to the fund it casts in others, which the slave-trade never mingles - for it fetters the immortal mind as well as the dying body". But does not H. suppose that the slave-trade ~~of~~ which ~~has~~ brought 2,000,000 of human beings into a state of servitude - a state which locks up all the chambers of the soul - which ~~stops~~ shuts it out forever from every avenue to instruction - does he suppose that this traffic does not fetter the immortal mind? His language most certainly



implies this. If then he has thrown out  
this implication through ignorance of  
the subject our advice is that he read  
more than the "first act in this infernal  
~~tragedy~~ <sup>tragedy</sup> - Let him peruse the last act. Let  
him behold one half our land literally  
a moral waste - a waste which nothing  
but Omnipotence can repair - a waste  
"occasioned" too by that scourge of man  
the African Slave-trade: Or if he did it  
carelessly or intentionally, let him an-  
-swer it to his conscience & his God, ~~how~~  
~~he~~ In our humble estimation it is no  
light affair even carelessly to say one  
word calculated to cover up the ~~deform-~~  
~~ities~~ ~~the~~ ~~atrocities~~ ~~with~~ terrible evils  
occasioned by this traffic. Our author  
proceeds - "It not only blisters the skin,  
but scorches the vitals. While it scourges  
the flesh it ~~so~~ tortures the conscience.  
While it cripples the wretch in every limb  
& boils away the blood, & ossifies its  
channels, & throws every nerve into a  
tremor, it also goes down into the  
unsounded depths of human depravity,  
& not only excites all the passions to fierce  
insurrection against God & man, but kin-  
-dles a deadly civil war in the very heart  
of their own empire." Now what is all  
this but saying that the Slave-trade has



Such  
no effect on the conscience - the depravity  
& the passions of its victims? Let any man  
except one in the "prodigious travail" of  
producing something new - I say let  
any candid man look at the slavery  
of the South, - a state of things "occasioned"  
by the slave-trade & therefore to be taken  
into the account - and then let him say  
as he beholds the universal degradation  
both of master & slave, whether it be fair  
or honorable, even in "making out a  
strong case", to imply even remotely that  
the slave-trade does not torture the con-  
-science i.e. does not ~~bring~~ <sup>bring</sup> ~~from~~ its vic-  
-tims into a situation where their con-  
-sciences are tortured & where their passions  
are excited to ~~force~~ insurrection against  
God?

Our author now proceeds to a more particu-  
-lar enumeration of the bodily sufferings  
inflicted by intemperance. He does this  
by introducing to our notice several  
individuals in the different stages of in-  
temperance. (As we before remarked his  
~~enumeration~~ ~~of~~ ~~the~~ ~~estimate~~ estimate is made  
up of the suffering endured after the victims  
~~are~~ ~~are~~ ~~are~~ have become intemperate  
i.e. after they have become slaves to intem-  
perance not while they are becoming so.)  
The first individual introduced to our  
notice, is a "caruncled, slavering, doubtful



remnant of a man" (we quote the passage  
as a specimen of the Doct's exquisite taste  
& ~~last~~ skill in accurate description) "retch-  
ing & picking lousy, every morning before  
sunrise - bathing his breakfast - getting his  
ear bored to the door of a drugg shop an  
hour after - Disguised before ten - quar-  
relling before dinner time & snoring drunk  
before supper. See him next morning at  
his retching & lousy again; & as the day  
advances becoming noisy, cross, drivelling  
& intoxicated". To use a common phrase  
this is what I should call "a touch above  
the vulgar". I think the Doct must ~~have been~~  
an apt pupil of Dr Chambers; and if  
nausea or vomiting is a cure for intemper-  
ance Doct ~~it will be a fair to succeed to~~  
~~his~~ has a fair prospect of success.

The next individual "comes hobbling up  
with bandaged legs, inflamed eyes, &  
a distorted countenance". He is afflicted  
with the "humours". "Oh these wicked &  
incurable humours! the Doct pathetically  
exclaims & then adds with <sup>wonderful</sup> emphasis &  
elegance, "Every body knows where they  
came from"

The next scene, the Doct sketches, as his  
admirer would say, with a master's hand.  
He points us to a "wretched hovel in one cor-



ner of which on a little straw lies a man  
in the last stages of consumption (This  
"haunting skeleton" was once ~~the~~ a wealthy  
farmer. "It is intemperance", says the author,  
which has consumed his substance, & lieth  
upon his flesh & his marrow, & shortened his  
breath, & fixed that deep & phlegmal cough  
in his wasting vitals". Having reduced  
himself & family to beggary & want, "there  
is no help for him now". He must give  
enough away the remnant of his mortal  
existence without mitigation & without hope).  
We are next conducted to the almshouse  
(<sup>we are pointed to</sup> "Here a bloated figure", afflicted with the sticky  
"lingering pain week & week under the slow  
torments of strangulation". so the author terms it  
but author) next ~~remains~~ to ~~that~~ a hut,  
"towards which a solitary neighbour is  
advancing with hurried steps". The descrip-  
-tion of the scene within is short but to the  
purpose. ("Here a husband & a father  
(shall I call him such?) is supposed to be  
dying. The disease is delirium tremens'  
& what a pitiable object. Every  
limb & muscle quivers as in the agonies  
of dissolution. Reason, having been so  
often & so rudely driven from her seat,  
the habitual intonation, now refuses to return  
He may be once more deceived to stagger  
on a little further into his ignominious grave."



The Insane Hospital

In passing, we are next invited to cast a glance at the maniac in his straight-jacket. The author flatters himself that by this time his audience are ready to exclaim - "Ah give us the chains & stripes & toil & perpetual servitude of a West-India plantation, rather than the noise, the wounds & the diseases of the Asylum shop!"

In this estimate the author has forgotten one important consideration. The drunkard undergoes his bodily suffering voluntarily, ~~in~~ in order to secure what to him is the <sup>chief</sup> ~~greater~~ good - the <sup>visiting the indulgence of his appetites.</sup> ~~top of~~ which would therefore be to him a greater evil & occasion more unhappiness than <sup>at</sup> this bodily suffering. The slave suffers by compulsion - ~~from fear~~ ~~of the lash.~~ (Which then supposing them in ~~an~~ estimation equally wretched, will really suffer most)? ~~Whose pangs are most severe~~

Of those two men who perished at the stake ~~which~~ whose pains were most insupportable? That one's <sup>voluntarily</sup> who died a martyr to his faith, or ~~that~~ his <sup>an unwilling victim</sup> who died <sup>to quench</sup> his master's thirst for blood?

II. Our author now passes on to consider the mental suffering inflicted by these two evils.

He first speaks of shame as prolific of mental suffering. On this point it must be admitted that he has some plausible real ground for



argument. (No one can be ignorant of the "extreme modification" which every man feels as he passes on through the several stages from temperate drinking to downright sottishness: nor can any man form an estimate of the <sup>vast</sup> amount of ~~suffering~~ mental suffering endured by 300,000 of these wretched victims ~~simply~~ in consequence of the mere sense of shame.") Still we can hardly refrain from charging the author with being guilty of <sup>gross</sup> exaggeration when he says that "Were there no other suffering, but the mere sense of shame, which intemperance begets in its 300,000 victims, it would well nigh balance half the miseries of the Slave-trade."

Our author next considers the mental suffering inflicted by the stings of conscience. This we consider the best part of the address. We regret that our limits do not allow of ~~but~~ one quotation. (After speaking of the torments she inflicts in the earlier part of the drunkard's course he proceeds "Rarely indeed I believe, does the drunkard, with all his pains, free himself entirely from the compunctious visitings of <sup>his</sup> conscience. She knows how to make her terrible voice heard even in the midst of his revelry. She enters before him into his sick chamber, with her thorns for his pillow - takes her stand by his bedside, on purpose to terrify him



with her awful forebodings & rebukes, & when the King of terrors comes, she anticipates his entrance into the dark valley, that she may thus haunt his soul with un-dying horrors."

Now no man can doubt that the drunkard suffers all of this & even more. But ~~it~~ ~~would enquire~~ on the other hand if ~~there~~ those who traffic in human flesh & who are thus guilty of a crime which forever shuts them out from all society except that of their companions in iniquity, do these men never feel any sense of shame? Have they no compunctions visitings of conscience? And how is it with the slave? True he feels no shame - no stings of conscience because he is a slave - neither would the drunkard feel either of these if he had been reduced to his condition by another's means. He is stung with shame & remorse because he enslaved himself. But how is it with the slave? Has he not made himself vicious? Is he not guilty of crimes which in his native land he would never have known? Does conscience whisper peace to him? And how is it with the master? Behold the universal degradation of ~~slave~~ master & master's sons in their intercourse among the slaves & then say is there no shame "occasioned" by the slave-trade. Does the abandoned master never hear the terrible <sup>of conscience</sup> voice, in the midst of his revelry?



But we must let the author speak again. Now what, I pray you is African slavery in its most terrific forms compared with the mere sting of an insect compared with the fangs of a tiger - the slight inconvenience of a ligature, contrasted with the live & crushing folds of the Boa Constrictor! The Doct said he could make out his case without exaggeration it must be confessed this looks ~~like~~ very much like it.

The next point is the misery inflicted on the immediate friends & relatives. ~~This case according to the author~~ ~~This he fails to contrast~~ He then passes on to the 2<sup>nd</sup> general ~~has~~ division of his subject. The guilt ~~which~~ with which each is stained. "The criminality <sup>he says</sup> of trading in human flesh, cannot indeed be computed. The cry of this traffic has lodged accusations against these states which a word can never meet." And yet he attempts to show that the guilt of intemperance is greater. ~~Exaggeration~~

III. He maintains that intemperance destroys more souls than the slave-trade because the slaves are "not more likely to lose their souls in America than in Africa. How absurd such reasoning - What is it that has hitherto and always will prevent, so long as it exists the introduction of Christianity into <sup>almost</sup> the whole continent of Africa? The S. trade

IV One free institutions he says are more endangered by intemperance than by the existing slavery of the South.



What 300,000 drunkards, more dangerous than 2,000,000 of slaves & 600,000  
The proposition bears absurdity on the face  
of it: & really excites our pity for the man who  
ventured to support it.

Thus ends the argument of this far famed  
address. But our good Doct has no idea of  
going through this "prodigious travail" in mounting  
the battery without attempting to take the ene-  
my's lines. To use his own words "A few rounds,  
at least, we must discharge on this occasion  
just to try the caliber &c. What a dignified app-  
earance!" Pres. H. trying the strength of the caliber  
just what a sad accident it would have been  
if the charge had all come out of the priming  
hole & burnt the Doct's face! This is dignity &  
taste with a witness.

It only remains that in this analysis  
we should exhibit some more of the author's  
defects, in style. These we shall endeavour  
to classify & present ~~them~~ under 2 different  
heads.

I Redundant words. e. g. "The wretch who should  
be a cessary to a foreign traffic in human flesh &  
sinews & torment &c" Can any national stigma be  
deeper, than for a single year to have tolerated  
the importation of human blood & broken hearts &  
daily imprecations? He speaks of men being snared  
& taken & enslaved by strong drink."

II. He seems to glory in the use of undignified  
& inelegant ~~expressions & phrases~~ phrases  
& sentences. E. g. "Pouring out a rather poisoning  
down libations to Bacchus" & the prodigious travail  
"blood-freezing clank" "man-devouring shape"



"Cogniac hospitality". "I would set the mark of Cain on  
such a reprobate if I could & he would cry one  
that hears me". He speaks of an "accumulation  
of heart-breaking remembrances & forebodings"  
"of the 'heavily' bosom of a spreading cloud"  
"of a 'traffic' all dripping with gore which it  
makes every muscle shudder to think of - of  
being maddened by despair, to the sending of  
all their heart strings". of "human misery, which  
is wafted by the reluctant <sup>& wailing</sup> winds upon the  
complaining waters" and for what end do you  
imagine why "to be chained & scourged, to pine  
& die in the great western house of bondage"  
i.e. human misery is to pine & die &c! Again  
He speaks of the drunkard as going "to his final  
rotting place" or "skulking away to some horse-  
shed" - or "gliding along by the wall or under  
the fence like a sheep-stealer." of "subjecting  
his conscience to the slow process of crucifixion"  
of his "rushing into a burning eternity" -  
Not <sup>was</sup> ~~being~~ perhaps just entering the Kingdom of  
heaven <sup>says the Doct</sup> when he grew dizzy & his feet began to  
slide & now "where is he?"

Again he calls the slave-trader a lucre-bitten  
prowler. ~~He had~~ <sup>would</sup> rather, infinitely have his  
his children be slaves than drunkards. He speaks of  
"rending asunder allied heart strings". "Where  
he enquires" are all the victims of intemperance,  
who have annually left their 30 acres of corpses  
behind them? He says that if intemperance should  
increase as it has done "our government cannot  
stand. Its death warrant is only waiting for the  
proper signature & may shortly be read out the 4<sup>th</sup> July  
Now all this may be true but how inelegant  
& undignified is such language on such a momentous  
subject! How trifling! If it be not below the  
subject we should think it at least below a Pres. &  
a Doct.



But there are more inelegances yet to come. Referring to the ~~slave~~ trade he speaks of "staining the hands with guilt so red & reeking". Reeking guilt! What kind of guilt is this? He next speaks of a "deliterious poison". What poison is not deliterious. He hopes the time will come "when a respectable tavern keeper will no more think of waiting and bowing in his bar, with a sparkling array of labeled decanters behind him & plenty of the "blue ruin" before him, than of turning auctioneer in a Brazilian slave market". Again he speaks, ~~of the former~~ referring to distilleries, of encountering the fumes & noxious vapours of Pluto's laboratories or as a shrewd foreign traveller once more appropriately styled them "the devil's tea-kettles" Now by the use of such language did the author intend to treat the subject seriously or in sport? If seriously he has failed of his object - If in sport he has trifled with a serious subject. Again speaking of intemperance under the figure of a serpent he exhorts his audience never to intermit their strokes upon him so long as they can perceive one lingering, writhing sign of vitality in him."

I might go on with these quotations but my limits forbid. I think enough have already been made to show that the author either prides himself in a total disregard <sup>for</sup> ~~that he had~~ or a total destitution of every thing that looks like correctness or delicacy of taste in writing. It must be remembered that the preceding remarks & criticisms have <sup>not</sup> been made in consequence of any prejudices against the author. No man respects Doct. A. more highly than I do (a rather <sup>than I</sup> did before I saw this address) He is one of those enterprising, energetic, business men who have made themselves: and he most certainly deserves the praise & respect due to such men. But now that he is elevated in his station let him beware how even in an ~~unfit~~ <sup>address</sup> for the 4<sup>th</sup> July he



condescends to grovel & to wallow in the mire  
It is ~~from~~<sup>to</sup> our Presidents and our Doctors  
that we look for specimens of finished eloquence  
They are or ought to be our models - such models  
too as are worthy of being imitated. Let them  
beware therefore of how far the sake of producing  
something new they do violence to reason  
to common sense & to correct & refined taste.  
Doct Humphrey has set a bad example.  
He is too fond of trying experiments. It is  
to be hoped that other Doct's will have more  
good sense than to follow this example.

Let our good Doctors Professors & Presidents  
send forth from the <sup>press</sup> a few such addresses  
as the one we have been analysing & woe  
woe betide ~~the~~ <sup>all</sup> ~~reason~~ ~~the~~ taste & the ele-  
gance & the dignity of ~~their~~ ~~addresser's~~ compo-  
sition among the more humble literati of  
our land. Yes let our good Doctors &  
Professors & Presidents only follow the ex-  
-ample that has been set them - let them  
make frequent use of such words as  
heart-breaking, blood-freezing, man-devouring  
famine-stricken, lucre-bitten &c &c and we  
may soon expect <sup>to see</sup> the literati of a more humble  
sphere catching the same elevating spirit  
& swelling their ore rotundo, sophomoric  
periods by such words as the following,  
"higgledy-piggledy, hurley-burley, pell-mell  
topsy-turvy &c &c." Or if from our confidence



believe in the good common sense of  
these humble literate we should ~~have~~  
not expect ~~at~~ that they would catch this  
<sup>soaring</sup> spirit one thing at least is certain: if  
they should catch the <sup>it</sup> spirit & should  
lard their composition with such words  
as those mentioned no self created  
critic ~~could~~ ~~dash~~ would dare to lash  
them with his whip of scorpions because  
forsooth such elegant words would be  
sanctioned by good use, i.e. by the  
use of men of high rank in the literary  
world.

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